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Rev. Morgan Dix, D.D.

TRINITY CHURCH
BICENTENNIAL CELEBRATION

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A FORM OF THANKSGIVING TO ALMIGHTY GOD FOR THE TWO HUNDREDTH ANNIVERSARY OF THE FOUNDING OF THE PARISH OF TRINITY CHURCH, NEW YORK

TO BE USED IN TRINITY CHURCH,
WEDNESDAY, MAY THE FIFTH,
AT ELEVEN O'CLOCK, A.M.

THE RECTOR'S PASTORAL LETTER

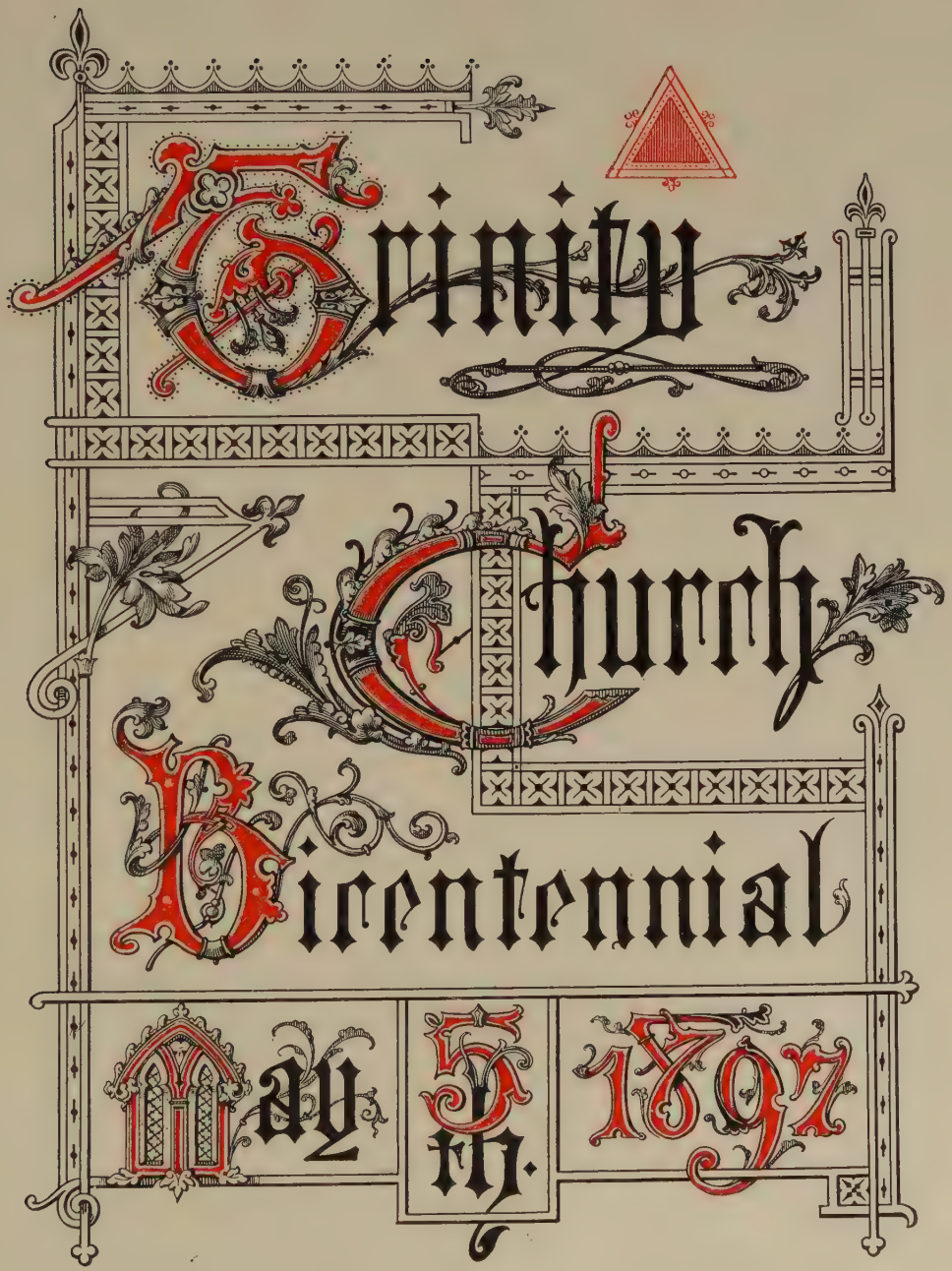
MEMORANDUM OF THE
HISTORY OF THE PARISH

RECTORS OF TRINITY CHURCH

CHURCHES OF TRINITY PARISH

BY AUTHORITY
A.D. MDCCCXCVII

ORDER OF SERVICE FOR WEDNESDAY, MAY THE FIFTH


Trinity
Church
Bicentennial
May 5th.
1897

Processional Hymn.

GOD of our fathers, Whose almighty hand
Leads forth in beauty all the starry band
Of shining worlds in splendor through the skies,
Our grateful songs before Thy throne arise.

2 Thy love divine hath led us in the past,
In this free land by Thee our lot is cast;
Be Thou our ruler, guardian, guide and stay,
Thy word our law, Thy paths our chosen way.

3 From war's alarms, from deadly pestilence,
Be Thy strong arm our ever sure defence;
Thy true religion in our hearts increase,
Thy bounteous goodness nourish us in peace.

4 Refresh Thy people on their toilsome way,
Lead us from night to never-ending day;
Fill all our lives with love and grace divine,
And glory, laud and praise be ever Thine.

ORDER OF SERVICE.

Opening Sentences.

IN the Name of the Father and of the Son and of the Holy Ghost. Amen.

Blessed art thou, O Lord God of our fathers: praised and exalted above all for ever.

The Lord is in his holy temple: let all the earth keep silence before him.

Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all.

Minister. The Lord be with you,
Answer. And with thy spirit.
Minister. Let us pray.

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Minister. O Lord, open thou our lips.
Answer. And our mouth shall show forth thy praise.
Minister. Glory be to the Father, and to the Son, and to the Holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Minister. Praise ye the Lord.

Answer. The Lord's Name be praised.

Psalm XCIII.

Dominus regnavit.

THE Lord is King, and hath put on glorious apparel: the Lord hath put on his apparel, and girded himself with strength.

2 He hath made the round world so sure: that it cannot be moved.

3 Ever since the world began, hath thy seat been prepared: thou art from everlasting.

4 The floods are risen, O Lord, the floods have lift up their voice: the floods lift up their waves.

5 The waves of the sea are mighty, and rage horribly: but yet the Lord, who dwelleth on high, is mightier.

6 Thy testimonies, O Lord, are very sure: holiness becometh thine house for ever.

Psalm C.

Jubilate Deo.

O BE joyful in the Lord, all ye lands: serve the Lord with gladness, and come before his presence with a song.

Be ye sure that the Lord he is God; it is he that hath made us, and not we ourselves: we are his people, and the sheep of his pasture.

O go your way into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and speak good of his Name.

For the LORD is gracious, his mercy is everlasting: and his truth endureth from generation to generation.

PSALM CXXV.

Qui confidunt.

THEY that put their trust in the LORD shall be even as the mount Sion: which may not be removed, but standeth fast for ever.

2 The hills stand about Jerusalem: even so standeth the LORD round about his people, from this time forth for evermore.

3 For the rod of the ungodly cometh not into the lot of the righteous: lest the righteous put their hand unto wickedness.

4 Do well, O LORD: unto those that are good and true of heart.

5 As for such as turn back unto their own wickedness: the LORD shall lead them forth with the evil doers; but peace shall be upon Israel.

THE LESSON.

Isaiah LXI.

¶ Then shall be said the Apostles' Creed.

I BELIEVE in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord: Who was

conceived by the Holy Ghost, Born of the Virgin Mary: Suffered under Pontius Pilate, Was crucified, dead, and buried: He descended into hell; The third day he rose again from the dead: He ascended into heaven, And sitteth on the right hand of God the Father Almighty: From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost: The holy Catholic Church; The Communion of Saints: The Forgiveness of sins: The Resurrection of the body: And the Life everlasting. Amen.

Minister. The Lord be with you.
Answer. And with thy spirit.
Minister. Let us pray.
O Lord, show thy mercy upon us.
Answer. And grant us thy salvation.
Minister. O God, make clean our hearts within us.
Answer. And take not thy Holy Spirit from us.

A Collect for Peace.

O GOD, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; Defend us thy humble servants in all assaults of our enemies; that we, surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. Amen.

A Collect for Grace.

O LORD, our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day; Defend us in the same with thy mighty power;

and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings, being ordered by thy governance, may be righteous in thy sight; through Jesus Christ our Lord. Amen.

A General Thanksgiving.

ALMIGHTY God, Father of all mercies, we, thine unworthy servants, do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us, and to all men. We bless thee for our creation, preservation, and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful; and that we show forth thy praise, not only with our lips, but in our lives, by giving up our selves to thy service, and by walking before thee in holiness and righteousness all our days; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. Amen.

ALMIGHTY God, our heavenly Father, our stony rock and our defence, our Saviour, and our might in whom we trust: thou hast been our refuge from one generation to another. Thou makest the outgoings of the morning and evening to praise thee. We give thee humble and hearty thanks for the blessings, temporal and spiritual, poured upon this thy people for many years, and especially for the foundation of this Church and Parish, and its pres-

ervation to this memorial day. And now, O heavenly Father, unworthy of the least of thy gifts, and depending solely on thy love and gracious goodness toward us, we present to thy divine Majesty this offering of praise: and we thank thee for the light of the everlasting Gospel, which hath shined heretofore and still doth shine; for thy guidance of the legal guardians of this Parish in the administration of their sacred trust; for the spiritual children brought forth by this Mother of Churches; for blessing thy people with increase and satisfying thy poor with bread; for the love of friends, and their help and brotherhood; for deliverance at sundry times out of the hand of the enemy and adversary; for all those thy servants who, having laboured here from age to age, are now at rest in Christ; for those who now work here, some in the word and doctrine, and some in serving tables; for all the holy offerings made here to thy glory; for gifts and mercies beyond our power to number. And, we pray thee, O Lord, renew, preserve, and multiply upon us thy mercy; grant thy benediction to those who shall follow when our day has come to an end. O Lord, save thy people, and bless thine Heritage. And unto thee, O Father, thee, O Son, and thee, O Holy Ghost, One Holy Blessed and Undivided Trinity, be ascribed might, majesty, and dominion, henceforth, world without end.

The Lord fulfil the desires and petitions of his servants as may be most expedient for them; the Lord bless us and keep us; the Lord lift up the light of his countenance upon us and give us peace, both now and for evermore. Amen.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

¶ Then shall be sung

ALL people that on earth do dwell,
Sing to the Lord with cheerful voice:
Him serve with fear, His praise forth tell,
Come ye before Him and rejoice.

2 Know that the Lord is God indeed;
Without our aid He did us make:
We are His flock, He doth us feed,
And for His sheep He doth us take.

3 Oh, enter then His gates with praise,
Approach with joy His courts unto;
Praise, laud, and bless His Name always,
For it is seemly so to do.

4 For why? the Lord our God is good,
His mercy is forever sure;
His truth at all times firmly stood,
And shall from age to age endure.

¶ Salutatory Address by the Right Rev. Henry C. Potter, D.D., LL.D., Bishop of New York.

¶ On the conclusion of the Address shall be sung

Te Deum laudamus.

WE praise thee, O God: we acknowledge thee to be the Lord.

All the earth doth worship thee: the Father everlasting.

To thee all Angels cry aloud: the Heavens, and all the Powers therein;

To thee Cherubim and Seraphim: continually do cry,

Holy, Holy, Holy: Lord God of Sabaoth;

Heaven and earth are full of the Majesty: of thy glory.

The glorious company of the Apostles: praise thee.

The goodly fellowship of the Prophets: praise thee.

The noble army of Martyrs: praise thee.

The holy Church throughout all the world: doth acknowledge thee;

The Father: of an infinite Majesty;

Thine adorable, true: and only Son;

Also the Holy Ghost: the Comforter.

Thou art the King of Glory: O Christ.

Thou art the everlasting Son: of the Father.

When thou tookest upon thee to deliver man: thou didst humble thyself to be born of a Virgin.

When thou hadst overcome the sharpness of death: thou didst open the Kingdom of Heaven to all believers.

Thou sittest at the right hand of God: in the glory of the Father.

We believe that thou shalt come: to be our Judge.

We therefore pray thee, help thy servants: whom thou hast redeemed with thy precious blood.

Make them to be numbered with thy Saints: in glory everlasting.

O Lord, save thy people: and bless thine heritage.

Govern them: and lift them up for ever.

Day by day: we magnify thee;

And we worship thy Name: ever, world without end.

Vouchsafe, O Lord: to keep us this day without sin.

O Lord, have mercy upon us: have mercy upon us.

O Lord, let thy mercy be upon us: as our trust is in thee.

O Lord, in thee have I trusted: let me never be confounded.

Benediction.

Retrocessional Hymn.

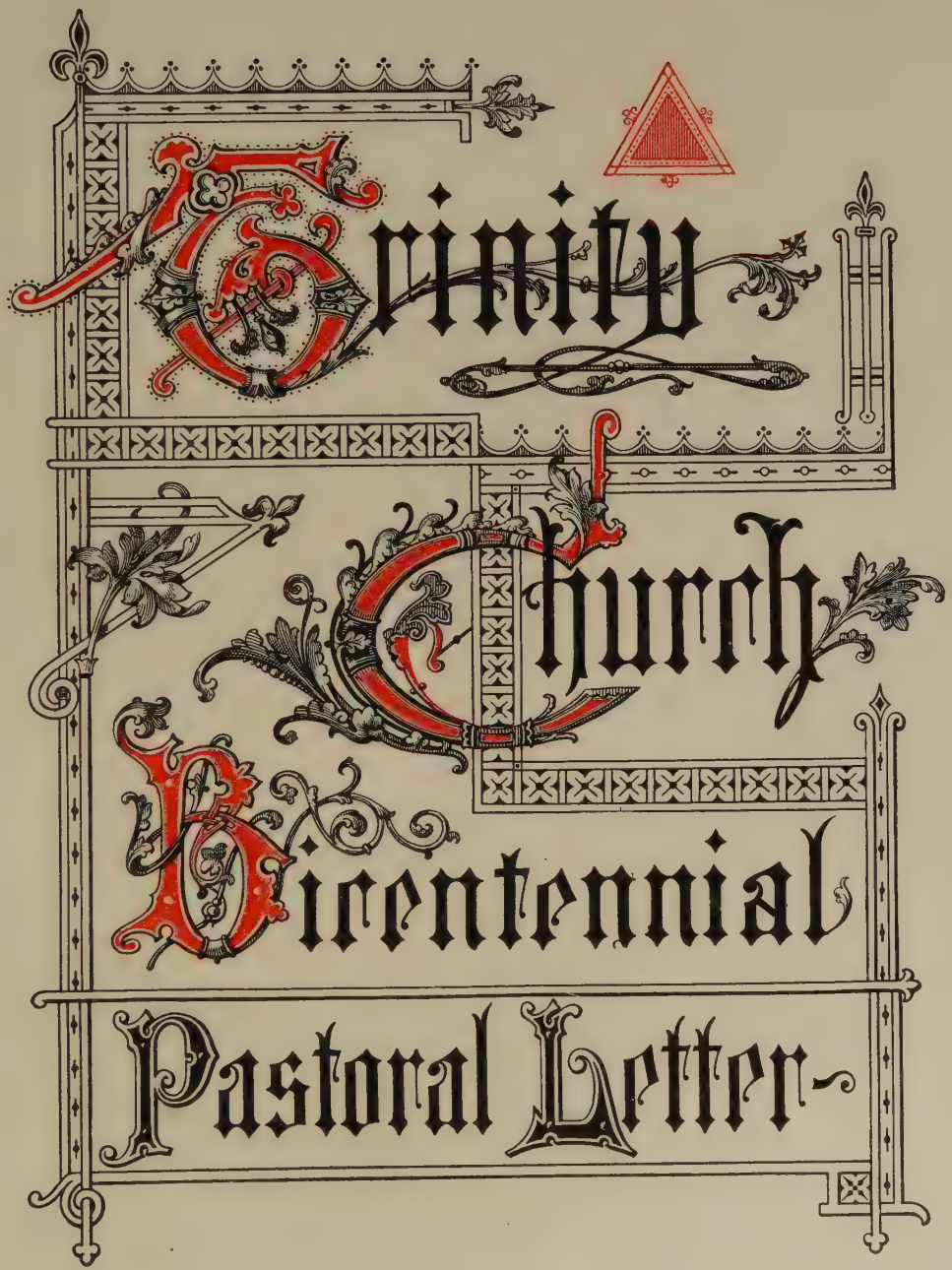
TEN thousand times ten thousand
In sparkling raiment bright,
The armies of the ransomed saints
Throng up the steeps of light:
'Tis finished! all is finished,
Their fight with death and sin:
Fling open wide the golden gates,
And let the victors in.

2 What rush of alleluias
Fills all the earth and sky!
What ringing of a thousand harps
Bespeaks the triumph nigh!
O day, for which creation
And all its tribes were made!
O joy, for all its former woes
A thousand-fold repaid!

3 Oh, then what raptured greetings
On Canaan's happy shore!
What knitting severed friendships up,
Where partings are no more!
Then eyes with joy shall sparkle
That brimmed with tears of late;
Orphans no longer fatherless,
Nor widows desolate.

4 Bring near Thy great salvation,
Thou Lamb for sinners slain;
Fill up the roll of Thine elect,
Then take Thy power and reign!
Appear, Desire of nations!
Thine exiles long for home:
Show in the heavens Thy promised sign!
Thou Prince and Saviour, come!

THE RECTOR'S PASTORAL LETTER


Trinity
Church
Bicentennial
Pastoral Letter

PASTORAL LETTER.

TO the Reverend the Clergy and the faithful laity of the Parish of Trinity Church in the City of New York:

Grace, mercy, and peace be multiplied unto you.

The years in their passage have brought this two hundredth anniversary of the founding of our Parish; and, through the kindness of GOD, our fathers' GOD, it is appointed unto us, now standing in our lot to-day, to do what is becoming in the celebration of that event. It is, therefore, meet, that your Rector should address you in words of congratulation; and that you should join in giving praise for what has been done in this place for the greater glory of Almighty GOD, the edification of the Church, and the salvation of men. How great are His signs! and how mighty His wonders! His kingdom is an everlasting kingdom, and His dominion is from generation to generation.

Two centuries ago, May 6, 1696, the Charter was signed which gave to this Parish its legal existence. New York was then a small town; the edifice erected on this spot in 1696 stood at the northern limit of the place, on the line of the city wall; the people of our faith were late comers, and formed only a portion of the inhabitants; the organization of our Church in the Colonies was incomplete, no bishop having ever visited these shores; jealous and watchful adversaries swarmed on every hand; strong prejudices, traditional hostility, armed many against us. Yet, under

God's blessing, the seed then planted struck deep roots into the ground, and a tree arose and grew, and, spreading, sheltered more and more, from year to year. Of the citizens of New York, some of the foremost served first as "Managers of the Church of England," and later as wardens and vestrymen of this Parish. An able and well-learned priest, devout, intelligent, and resolute, took, and held for forty-nine years, the reins of government. And so the earlier days passed by. Their record has its lights and shadows; but the shadows faded, and the lights grew brighter, until the Church had become a power in the community, recognized and respected throughout the Province.

Through the storm of the Revolution, the ship of the Church passed safely. As that grand political movement was not an outburst of mob fury, nor a wild assault on social order, but a sober and thoughtful action, under law, for the defence of individual liberty and the freedom of the citizen, the Church, protected by the liberal and generous spirit of the time, came forth from the tempest, secure in her rights, and in peaceful possession of her estate and property. Then began the second period in our history; a record of steady progress, enlarged opportunity, and successful administration of a sacred trust. Within her own lines our Church has grown to proportions larger than those of some of our dioceses: outside those lines may be found many a living witness to the munificence which shared with others the good things received in former days. Not without opposition has her work been accomplished; on this day of rejoicing, however, we prefer to pass over in silence the details of hostility, interference, annoyance, being minded the rather to renew our thanks to Him who

has delivered us out of the hands of our enemies, and scattered, from time to time, the people that delighted in war upon our liberties and life.

And so are we brought to this great commemorative day. What hath GOD wrought! The old Parish renews her youth. Eight chapels are required to accommodate her people. Of the churches of the Parish, every one stands today on its original foundation; not one has been removed. The lower part of Manhattan Island is cheerfully and gladly regarded as the proper field of our missionary work. You, my Reverend brethren, Vicars and Curates, are working ably and with success in your respective districts; you, dear people, are helping us by gifts, prayers, and example. Strife and dissension are unknown in our household; the spirit of kindness, brotherly love, and charity binds this large fold in one. The Gospel is preached, to rich and poor, after the rule of the Bible and the Book of Common Prayer; modern and popular devices, more apt to distract than to edify, find no favour among us; from the plague of rationalistic conceit, exalting individual notions above the settled doctrine of the Church, we have graciously been delivered. To the authorities of the Diocese we are, as we have ever been, loyal; to all we try to be helpful, only ceasing to give when a regard to the duties of trusteeship enforces economy in outside benefaction. It is particularly gratifying to feel that we enjoy the respect and esteem of the good people of this community; that we count no enemies among them; that we find among them sympathetic friends. And so we trust that it may be with those Powers who watch with sleepless eyes upon the world and the affairs of men; we hope that we may also find favour with

the Lord, and that His innumerable gifts, heretofore bestowed and still continued, may be taken as a sign and guarantee of His acceptance of our imperfect efforts and unworthy service.

On the Vicars of the Parish devolves the duty of speaking to the people more fully of the history and state of the Parish. But, brethren, let this day be to us, one and all, the beginning of a new era of faithful and honest labour for God, the Church, and our fellowmen. Let our offering be that of faith, hope, and love; of gold, frankincense, and myrrh; the gold of charity, the incense of devotion, the myrrh of spiritual and bodily discipline. The younger among you expect to see many years, and take part in other anniversaries and commemorations; we elders, nearing the verge of mortal life, shall ere long recite our Nunc Dimittis, and move on and away. But happy are all they who have had any part, large or small, in the present commemoration; to them it shall be a pleasant recollection to the end of their days. Let us rejoice together before the Lord. Let us remember those who preceded us, and have finished their labours, whose care is with the Most High. Let us pray for those who shall come after that they may advance the influence of the venerable Parish, uphold her reputation, and be jealous of her honour. And now, to you, and to all our good friends, of whatever name, who here or elsewhere rejoice with us to-day, be peace and benediction, in God the Father, and in the sprinkling of the Blood of Jesus Christ, and in the sanctification of the Holy Ghost, to whom, One Blessed and Undivided Trinity, be honour and glory, dominion and power, henceforth, world without end. Amen.

MEMORANDUM

MEMORANDUM OF THE HISTORY OF THE PARISH, 1697 TO 1897.

THE Parish of Trinity Church in the City of New York came into existence in the reign of King William III., on the 6th day of May, A.D. 1697, on which day the Charter was signed at the Fort by Governor Fletcher. Divine service, according to the form and order of the Established Church of England, had been statedly performed here, since the date of the capture of New Amsterdam, in 1664, but only by military chaplains, or transient clergymen licensed for that purpose. An Act was passed by the Colonial Assembly, September 22, 1693, providing for the formation of parishes in the City of New York, and the Counties of Richmond, Westchester, and Queens, but this gave no corporate existence to any religious body; it was merely a preparatory measure, and the Parish of Trinity Church was the first formed under the provisions of that Act. The credit of founding our Parish belongs to a body of gentlemen styling themselves the Managers of the Church of England, and to Governor Fletcher, who aided them in their resistance to a project to settle a dissenting ministry in the city and to prevent the Church of England from securing the benefit of the legislation which had with some difficulty been obtained from a body indisposed to favour Episcopacy.

The Charter named the Lord Bishop of London the

Rector of the new Parish. Dr. Henry Compton was at that time incumbent of the See. By his permission, the Vestry chose William Vesey to be the first Rector. A story was invented many years afterwards, that he was a dissenting minister, and a friend of Cotton Mather's, when called to Trinity Church. This fable was the invention of enemies of Mr. Vesey and the English Church. The Veseys were a church family and Jacobites. William was born at Braintree, Mass., educated at Harvard, and for some time served as what we should call a lay reader: at the time of his election as Minister of the City of New York he was connected with King's Chapel in Boston, on the books of which church his name appears. Mr. Vesey crossed the sea for Holy Orders; he was ordained to the diaconate July 25, 1697, by the Bishop of London, and to the priesthood on August 2, following. Returning to New York, he commenced his ministry in the Dutch Church as the guest of the Domines and their people, awaiting the erection of the English Church. That building was opened for the first time March 13, 1698. The present church occupies the same site.

Mr. Vesey was Rector of the Parish from 1697 to 1746, during the administrations of Governors Benjamin Fletcher; Richard Coote, Earl of Bellomont; Edward Hyde, Lord Cornbury; John, Lord Lovelace; Robert Hunter, William Burnett, John Montgomery, William Cosby, George Clarke, and George Clinton. His experiences were varied, some of the Governors being friendly and helpful, some hostile. The most serious trouble occurred during the administration of Governor Hunter, who assailed the name and honour of the Rector and attempted a spoliation of the church's

property. Mr. Vesey went to England for redress, and returned triumphant over all the enemies at home, and further strengthened by an appointment as Commissary of the Bishop of London, which gave him certain powers and duties throughout the Provinces of New York and New Jersey. From that time forward he had no further trouble, and the church prospered and grew stronger day by day.

Among the more important incidents in this Rectorship were the endowment of the Parish by a gift of land from the crown, and the erection of the first chapel of ease. The land known as the Queen's farm included a tract of sixty-two acres which formerly belonged to Anneke Jans Bogardus, and was sold in the year 1670, according to the direction of the will. After the sale the title passed from one owner to another until it finally became the property of the crown. The church had a lease of this land for several years, and finally in 1705 received a grant of it in fee. This property, greatly impaired by large gifts to churches and educational institutions, has been for one hundred and ninety-two years in possession of the church. The claims to it set up from time to time are without foundation. The land was sold by Mrs. Bogardus's executors twenty-seven years before the Parish of Trinity Church existed, and thirty-five before it was granted to the church. The heirs and descendants of Mrs. Bogardus were an intelligent, shrewd, and respected body of citizens, living on Manhattan Island and in full view of the property of their ancestress. Not a vestige of evidence exists that any one of them ever made objection to the regularity of the transfer, or made any claim to the land, or any part thereof, or to any rents or proceeds derived therefrom. No such claim was ever

heard of till sixty-five years after the sale, when all the children and grandchildren of the original owner were dead; and, in every instance, prior to and after the Revolution, in which the claim has been brought to trial in a court of law, it has been dismissed as without evidence in its support. The modern claimants are either persons trading on the inexperience and ignorance of others with a view to pecuniary advantage, or dupes of what is simply a delusion and a fraud.

St. George's Chapel, the first chapel of ease, was built and opened A. D. 1752. Its erection was rendered necessary by the growth of the Parish. This chapel was set off and endowed as a separate church in 1811, and has been removed to Stuyvesant Square, where it now exists, one of the largest and most useful of our city churches.

Upon the death of Mr. Vesey, A. D. 1746, the Rev. Henry Barclay, his assistant, was chosen his successor. Mr. Barclay had won a good name as Missionary to the Mohawk Indians at Albany. During his administration a second chapel of ease, St. Paul's, was built, and opened for divine service in 1766.

The Rev. Samuel Auchmuty succeeded to the Rectorship on the death of Dr. Barclay in 1764. During his term of office the troubles between the English Government and the Colonies culminated in the Declaration of Independence and the War of the Revolution. Many of the clergy, considering their promise of allegiance to the British Constitution as binding on conscience as their priestly vows, remained loyal to the crown; among them were Dr. Auchmuty and his assistant, the Rev. Charles Inglis. On the occupation of the City of New York by the American Army,

Dr. Auchmuty fled to New Jersey, whence returning, in feeble health, and at personal risk and through much exposure, on the reoccupation of the town by the British troops after the battle of Long Island, he died March 4, 1777, and was immediately succeeded by the Rev. Charles Inglis.

The church perished in the great fire of 1776, and continued in ruins until 1788. During that time St. Paul's Chapel was used as the Parish Church. Upon the acknowledgment of the Independence of the Colonies, Mr. Inglis, and other loyalists, withdrew to Halifax. The Rector, shortly before his departure, endured the distressing loss of his wife and eldest son; he was also placed upon the bill of attainder and deprived of all that he had. His punishment was unduly severe, as he was an earnest, high-toned, and conscientious man, who might have been saved to the country and the church. His merits were recognized at home, and, in 1787, he was consecrated Bishop of Nova Scotia, the first of the illustrious line of English Missionary Bishops.

On the resignation of Dr. Inglis, the Rev. Benjamin Moore, Assistant Minister, was elected Rector in 1783. He did not enter, however, as the times were agitated and church affairs were in confusion. The Rev. Samuel Provoost, formerly an assistant of the Parish, and identified with the cause of the Revolution, was recalled to the Parish, and elected and instituted Rector, 1784. Subsequently, Mr. Provoost went to England, for consecration as first Bishop of the Protestant Episcopal Church in the State of New York, retaining his position as Rector of Trinity. During his administration the Parish Church was rebuilt on

a larger scale. The Constitution of 1777, in its thirty-sixth article, confirmed all grants of land within the State, and all charters, made by Royal authority prior to October 14, 1775, and thus the title of Trinity Church to all her property of whatever kind, including the lands granted by Queen Anne, was secured forever.

Bishop Provoost withdrew from active service in the Parish in September, 1800, in consequence of failing health, and in the following year resigned his episcopal jurisdiction, whereupon the Rev. Benjamin Moore, who had been elected Rector seventeen years previously, was again called to that position; he also succeeded Dr. Provoost as Bishop. Dr. Moore's rectorship continued until the year 1816, though for several years before his death the Parish was administered by the Assistant Rector. Among its leading events may be mentioned the erection of a third chapel of ease, consecrated by Bishop Moore under the style of St. John's. This beautiful church, one of the ornaments of the city, was commenced A. D. 1803, and completed in 1807. It has undergone alteration and enlargement three times, but still stands on its ancient site, although, as in the case of St. Paul's, everything else in the neighborhood has changed and all other landmarks have been swept away.

In the year 1811, Bishop Moore, finding himself incapacitated for active duty, asked for an Assistant; Dr. John Henry Hobart was duly elected to that office. In 1812, he was also elected Rector of Trinity, with which church he had been connected several years. Bishop Hobart's administration was a hard one, and his life that of a champion and fighter. A vexatious controversy, in which the Rev. Cave Jones, an Assistant Minister, was the prominent figure,

disturbed the Parish; a much heavier storm raged outside. The Episcopal Church, in the years immediately following the Revolution, was in a depressed condition; predictions were freely uttered, the dictate of eager hope, that she would sink lower and lower and eventually die out; and at the time of Bishop Hobart's consecration she was at a low ebb, and, in the opinion of many, rapidly approaching the hour of dissolution. At this point that great man appeared, raised up by God to awaken sleepers, inspire faith, take an aggressive position, and lead up out of the darkness and weakness into light, power, and a new life. The Rector of Trinity, having at command her traditions, her reputation, and her financial strength, became at once the champion of our Church system, and worked with all his might, and with splendid success, for evangelical truth and apostolic order, for religious and missionary effort, and the building up souls in personal religion. He ran a noble course, and his influence is felt among us to this day.

The Rev. William Berrian succeeded Bishop Hobart as Rector of Trinity Church in 1830, and held office until the year 1862, when he died. During his Rectorship a new chapel was built, for the accommodation of parishioners who had removed to a distance from the Parish Church; it was commenced in 1851, and consecrated in 1855, somewhat before its full completion; it is known as Trinity Chapel. A large addition to the staff of clergy was made, and the work expanded in all directions. Attacks were made from time to time upon the Parish, which led to an attempt at interference by the Legislature, at the instigation of some prominent clergymen and laymen in this city, but these were defeated without detriment to the Par-

ish. The claims, already referred to by persons calling themselves heirs of Anneke Jans, to a large part or the whole of the church estate were made the subject of judicial investigation in the highest court of the State, and the title of the church was declared to be without flaw and secure so long as any title in the State is safe.

Dr. Berrian departed this life November 7, 1862. On the 10th of that month the Rev. Morgan Dix, Assistant Rector, was elected Rector. His institution under the charter, by the Wardens and Vestrymen, took place in the porch of the Parish church on Tuesday, November 11, and the formal Institution by the Right Rev. Horatio Potter, D.D., Bishop of the Diocese, according to the Order in the Book of Common Prayer, was held in the church, before a public congregation, November 29, 1862. The present incumbent still holds office, and is permitted by Divine Providence to see this commemorative day and take part in its services. During the present Rectorship the following additions have been made to the facilities for work:

(a) Two new chapels have been erected, St. Chrysostom's, consecrated 1879, and St. Augustine's, consecrated 1877.

(b) The use of the chapel of St. Cornelius on Governor's Island, New York Harbour, has been granted to the Corporation of Trinity Church by the War Department, and a chaplain is maintained there for the advantage of the officers and soldiers at the post.

(c) The old church edifice formerly occupied by St. Luke's Church, which came into possession of Trinity Corporation December 1, 1892, on the removal of St. Luke's to One Hundred and Forty-first Street, is now maintained,

in connection with St. John's, and designated as St. Luke's Chapel.

(d) A new chapel, known as St. Agnes', has been built in Ninety-first Street, near Columbus Avenue; it was commenced in 1888, completed in 1892, and consecrated September 27th in that year.

(e) A system of daily parish schools with night schools at certain points, and manual training, cooking and laundry schools, now exists throughout the Parish; in these schools thirty-eight principals and teachers are employed, and 1,149 scholars receive instruction.

(f) A Parish Hospital has been established and is maintained on the site of the ancient Rectory of the Parish, having a medical staff of twelve physicians and three house officers; about three hundred and fifty persons received treatment there last year.

(g) The Corporation, in addition to its own work, makes provision for five beds in St. Luke's Hospital, two beds in St. Mary's Hospital, a room in the Home for Indigent Christian Females, and a room in the House of the Holy Comforter; it also provides for the free interment of its destitute poor in St. Michael's Cemetery, Newtown, L. I.

(h) The staff of clergy has increased from eight in 1862 to twenty-six in the present year. The designations of "Vicar" and "Curate" have been adopted, each church having its Vicar, and each Vicar as many Curates under his direction as may be necessary.

(i) Seven Parish Houses and School Houses have been erected or acquired at several points for the development and accommodation of the religious, educational, and industrial work.

(k) The Choral Service of the Anglican Communion has been introduced and is maintained throughout the Parish, the number of musicians employed being twelve, and that of singers being about two hundred and fifty.

For the extension of the work, as indicated by these statistics, the Parish is indebted under Divine Providence to the endowments received nearly two hundred years ago and held in trust for the advancement of religion, knowledge, and charity, and to the liberal and progressive spirit in which the trust has been administered by its legal custodians. In addition to these, mention might be made of works due, not to the Corporation, but to the people of the Parish, who, by their gifts and personal work, have nobly helped hitherto; such as, for example:

1. The Mission House in Fulton Street, built and maintained by the people of Trinity Church.
2. The Trinity Chapel Home for the Aged, sheltering a dozen aged women, communicants of the church.
3. The Summer Home of St. Agnes' Chapel.
4. St. Chrysostom's Chapel Dispensary.
5. The Chapel Burial Plot of St. Augustine's.

Of Industrial Schools, Sunday Schools, Guilds, Associations, Brotherhoods, Girls' Friendlies, Cadets, &c., &c., there are now about one hundred and ten in the Parish, reaching thousands of persons through their officers and members; of these there is no time to make particular mention, though the recital would be interesting and instructive.

CHURCHES, TRINITY PARISH.

THE first church was begun in 1696 and finished in 1697; it was enlarged in 1737 and destroyed by fire in 1776.

The second church was built in 1778 and pulled down in 1839.

The present church was commenced in 1839 and completed in 1846. It was consecrated on Ascension Day, May 21, 1846.

St. Paul's Chapel was commenced May 14, 1764, completed in 1766, and opened October 30, 1766.

St. John's Chapel was commenced in 1803, completed in 1807, and consecrated that same year. It has been three times altered or enlarged.

Trinity Chapel was commenced in 1851, completed in 1856, and consecrated on April 17, 1855, before it was quite completed.

St. Chrysostom's Chapel was commenced on the 28th day of October, 1868. Service was held in it November 7, 1869, and it was consecrated on October 30, 1879.

St. Augustine's Chapel was commenced September 2, 1876, completed in 1877, and consecrated on November 30, 1877.

St. Agnes' Chapel was commenced in 1888, completed in 1892, and consecrated in 1892.

The Chapel of St. Cornelius, built by the efforts of the Rev. Dr. John McVickar, U. S. Chaplain, was given into the charge of Trinity Church Corporation by the War Department, in 1868.

St. Luke's Church came into the possession of Trinity Church on December 1, 1892.

RECTORS OF TRINITY CHURCH.

THE Rectors of Trinity Church have been the Rt. Rev. Henry Compton, Bishop of London, named in the Charter.

Rev. William Vesey, February 6, 1697, to July 11, 1746.

Rev. Henry Barclay, October 17, 1746, to October 20, 1764.

Rev. Samuel Auchmuty, August 28, 1764, to March 17, 1777.

Rev. Charles Inglis, March 20, 1777, resigned November 1, 1783.

Rt. Rev. Samuel Provoost, appointed Rector, April 22, 1784; became Bishop of New York, 1788; resigned November 1, 1800.

Rt. Rev. Benjamin Moore, appointed Rector in 1783; became Rector in 1800; died February 27, 1816.

Rt. Rev. John Henry Hobart, made Assistant Rector, 1813; Rector, March 11, 1816; died September 12, 1830.

Rev. William Berrian, D.D., October 11, 1830; died November 7, 1862.

Rev. Morgan Dix, D.D., S.T.D., Assistant Rector, September 28, 1859; Rector, November 10, 1862.

Rectors of
Trinity Church

The Rt. Rev. Henry Compton, D. D., Lord Bishop of London.
Made Rector by King William the Third
at the time of the granting of the Charter in 1697.

The Rev. William Vesey, D. D.
Appointed Rector February 6th, 1697. Died July 11th, 1746.

The Rev. Henry Barclay, D.D.

Appointed Rector October 17th, 1746. Died August 20th, 1764.

The Rev. Samuel Auchmuty, D.D.
Appointed Rector August 28th, 1764. Died March 4th, 1777.

The Rt. Rev. Charles Inglis, D. D.
Appointed Rector March 20th, 1777, resigned November 1st, 1783.
Consecrated Bishop of Nova Scotia, August 12th, 1787.

The Rt. Rev. Samuel Provoost, D. D.

Appointed Rector April 22nd, 1784. Consecrated Bishop of New York, 1787.

Resigned the Rectorship November 1st, 1800.

The Rt. Rev. Benjamin Moore, L. L. D.

Appointed Rector in 1783, became Rector December 22nd, 1800.

Consecrated Bishop of New York, 1801. Died February 27th, 1816.

The Rt. Rev. John Henry Hobart, D.D.

Consecrated Assistant Bishop of New York, May 29th, 1811.

Appointed Assistant Rector April 12th, 1813. Became Bishop February 27th, 1816.

Appointed Rector March 11th, 1816. Died September 12th, 1830.

The Rev. William Berrian, D. D.
Appointed Rector October 11th, 1830. Died November 7th, 1862.

The Rev. Morgan Dix, S.T.D., D.C.L.

Appointed Assistant Rector September 28th, 1859. Rector November 10th, 1862.

Churches
of
Trinity Parish

In the year 1664 the members of the Episcopal Church, which was then known as the Church of England in America, first held stated religious services in this city in the Chapel erected in a fort which stood near the Battery.

The first church of the Parish was begun in 1696 and finished in 1697. It was originally a small square edifice. It was enlarged in 1737 and was destroyed by fire in 1776.

Trinity Church as enlarged in 1737.

The ruins of Trinity Church after the great fire in 1776.

The second church was built in 1788 and torn down in 1839.

The present church was commenced in 1839 and completed in 1846.
It was consecrated on Ascension Day, May 21st, 1846.

Interior of Trinity Church.

St. Paul's Chapel was commenced May 14th, 1764,
completed in 1766 and opened October 30th, 1766.

Interior of St. Paul's Chapel as first constructed.

St. John's Chapel was commenced in 1803, completed in 1807
and consecrated that same year.
It has been three times altered or enlarged.

Trinity Chapel was commenced in 1851, completed in 1856 and consecrated April 17th, 1855, before it was quite finished.

St. Chrysostom's Chapel was commenced October 28th, 1868.

Service was first held November 7th, 1869.

It was consecrated October 30th, 1879.

St. Augustine's Chapel was commenced September 2nd, 1876, completed in 1877 and consecrated November 30th, 1877.

St. Agnes' Chapel was commenced in 1888, completed in 1892 and consecrated September 27th, 1892.

St. Luke's Church came into the possession of Trinity Church December 1st, 1892, and is now designated as St. Luke's Chapel.

The Chapel of St. Cornelius
was built by the efforts of the late Rev. John McVickar, D. D.,
and has been maintained by Trinity Church for about twenty-three years.

PRIVATELY PUBLISHED FOR THE
RECTOR, CHURCH WARDENS, AND
VESTRYMEN OF TRINITY CHURCH
IN THE CITY OF NEW YORK,
BY JAMES POTT AND COMPANY

DESIGNS AND ILLUSTRATIONS FURNISHED BY TIFFANY AND COMPANY

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